

munities have in butch, FTM, and transgender subjects' narratives of pain and suffering. Both of these essays offer excellent examples for the potential of transgender, queer, and intersex people, theories, and perspectives to critically examine the homonormativity and exclusionary politics of traditional lesbian narratives, activisms, and politics.

One of the drawbacks of this collection is that most of the articles assume a common understanding of the meanings of terms such as 'butch', 'transgender' and 'transsexual' without offering an explanation of how the authors understand these terms. This is unfortunate as these terms have very contested meanings and applications that are important to consider. Another major drawback of this collection is the lack of an overarching conclusion that sums up the perspectives and aims of this collection. This is particularly necessary given the wide-ranging perspectives and backgrounds that are included in this collection. Further, a notable weakness of this collection is its reliance on only US based research and communities, and its engagement with only a few gender and sexuality theorists such as Butler, Bornstein, and Halberstam. Additionally, while one of the purposes of this collection was to provide an intersectional analysis, its intersectionality is limited to a few articles that discuss the perspectives and experiences of a few people of colour in the US. Most of the articles make little attempt to incorporate an intersectional approach and consider the perspectives and experiences of diverse backgrounds and abilities in their analysis.

Despite these criticisms, overall the text is an important and thought-provoking addition to discussions of gender and sexuality and LGBT communities and activisms. This collection speaks to the growing dissatisfaction within lesbian and other LGBT communities with respect to gender and sexual categorizations and offers a critical challenge to

homonormative identity politics. It is thus a useful and critical resource for anyone working with LGBT people and anyone teaching in the fields of LGBT, sexuality, and gender and women's studies.

*Alisa Grigorovich is a Ph.D. Candidate in Women's Studies at York University. She also has an MA and HBA in Women's Studies from York University. Her research focuses on older lesbian and bisexual women and their experiences with accessing long-term care services in Canada.*

## THE FUTURE OF GENDER

Jude Browne, Ed.  
New York: Cambridge University Press, 2007

### REVIEWED BY KRISTINE KLEMENT

*The Future of Gender* is an engaging collection of essays that address pressing questions for gender studies today. Authors ask how can we, as researchers and feminists, achieve gender justice and how can these achievements be measured? What factors contribute to gender differences and gender inequality? And what is the future of gender as an analytical as well as an ontological category?

This collection focuses on current thinking on gender inequality and gender justice in both the public and private spheres. It includes perspectives from a diversity of disciplines including sociology, political science, evolutionary psychology, psychoanalysis, and philosophy with an emphasis on the social sciences. The strength of this collection is the provocative interplay between the authors' perspectives that do not always agree but that challenge one another in potentially productive ways.

Nancy Fraser opens the collection by arguing that gender justice today requires that feminism integrate its interests in a state-administered redistribution of resources and an identity politics of recognition with a transnational politics of representation. Nevertheless, a transnational perspective is missing from the rest of the collection. Ingrid Robeyns offers a methodological tool for measuring the degree of gender justice within a society, based on Amartya Sen's "capability approach," which measures the opportunities or capabilities of a person to be and do who and what they want. Using this measure she notes that there is no society in the world that has reached gender equality. Valerie Bryson advocates a return to the radical feminist critique of patriarchy which would enable an analysis of the continued efficacy of gender stereotypes and hierarchies as well as the unequal distribution of domestic labour. She argues that all of these effects of patriarchy impact women's abilities to compete in a public sphere that remains androcentric.

Bryson's critique of patriarchal values is called to mind with respect to the two scientific approaches represented in articles by Simon Baron-Cohen and Susan Hurley. Baron-Cohen argues that there are biological differences between the brains of men and women and these differences can be classified along two measures: empathizing (female-type) and systematizing (male-type). He argues that in spite of the wide range of crossover there may be biological justifications for not enforcing gender-equal representation in all jobs. Susan Hurley addresses the critical scepticism through which feminism sees evolutionary psychology. She argues that evolutionary psychology can contribute to the feminist goal of gender justice by challenging monogamy and reconsidering the roles of nature as well as culture in the sexual and social contracts.

Essays by Terrell Carver, Juliet Mitchell, and Tony Lawson speak to the future of the gendered subject.

Carver argues that definitions of the ethical human subject must take into account the recent challenges to traditional notions of sex, gender, and sexuality posed by transsexuality, gay marriage, and new reproductive technologies. Mitchell further troubles the analytical categories of 'sexual difference' and 'gender' by arguing that the shift to the conceptual category of gender reflects a move to the horizontal organization of society as a sisterhood or fraternity as opposed to a patriarchy. Tony Lawson advocates an ontological analysis of gender in which social positionality is conceived as ontologically separate from human agency. According to Lawson, this approach would enable feminist theorists to acknowledge the important differences among women's experiences, while simultaneously recognizing their shared social positions.

Catherine Hakim's essay may be the most controversial of the book. She challenges the commonly held feminist belief that it is gender inequality which accounts for the pay gap and gender segregation in employment in 'developed' countries. She argues instead that it is the lifestyle preference, to focus on family or career, that best predicts achievement in the public realm. Hakim argues that because of advances in gender equality feminist analyses are largely out of date and should be replaced by preference analysis. Rosemary Crompton's and Jude Browne's essays offer critiques of preference theory on the basis that it supports the status quo and disregards various social, institutional, and legislative constraints on choice. Crompton argues for state interventions that would support the dual-earner model of families and Jude Browne advocates equality in parental leave legislation.

This book is suited to a wide audience of specialists or non-specialists in any of the disciplines represented. While there is some interesting material on gender as a conceptual and subjective category, this book is most

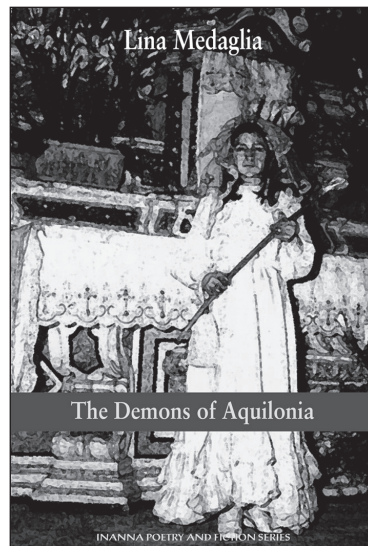
useful for those with an interest in feminist perspectives on public policy and work.

*Kristine Klement has a Master's degree in Women's Studies. Currently she is a Ph.D. candidate in the Social and Political Thought Programme at York University. Her dissertation is titled "What Does a Feminist Want? Psychoanalysis, Feminism and Hysteria."*

## THE DEMONS OF AQUILONIA

Lina Medaglia  
Toronto: Inanna Publications and Education Inc., 2009

### REVIEWED BY DOUGLAS GOSSE



Lina Medaglia is a modern Italian-Canadian Scheherazade, telling yarns that magically intersect, to keep the reader wondering what happens next, and how her sometimes innocuous, sometimes alarming stories interconnect. The plot is narrated in a pleasing, journal-like fashion through the frank eyes of a young Italian peasant girl, Licia Giganteschi, in Southern Italy's picturesque, hilly farmland region of Calabria, located at the toe

of the Italian peninsula. Licia is raised by Grazia, her mother, whose sparse words carry hidden meanings. Her father, a Gastarbeiter, or guest worker in Germany, disappears for months at a time to toil and provide for his family in a foreign land; This leaves Licia at the whim of her extended relatives, who scrutinize her every move, as is the custom in many villages, adding to the sometimes warm and charming, sometimes oppressive atmosphere, for all is not pastoral, idyllic, and what it seems, in the village.

Licia, an anti-heroine, is an introvert with a whiplash intellect and intuition, who even as a child has an august penchant for language, reading, and learning. She observes everything, and knows full well the treachery that lies in the hearts and minds of the adults and children surrounding her. Licia's psychic-like intuition sets her apart from her family and community, and is also the catalyst for her obstinate yet compassionate inquiry into mysteries related to her family and community. Although charged with a variation of the old adage, "Children should be seen and not heard," Licia's burning desire for *knowing* pushes her to break silences and endlessly question, even as she journeys into adulthood.

Why does her recalcitrant grandfather guard a chest of valuable literature in the attic, and a stack of government bonds, when the family lives in relative poverty?

Was Licia's young kinswoman of 16 years, Natalia, a victim of a crime of passion just before her wedding, or is there something more sinister brewing in their family?

Who is Sister Assunta really—the village madwoman, a suffering Catholic saint, or a tragic, fallen woman? Inexplicably, why is she a confidante of her own mother, Grazia?

Another of her mother's acquaintances, the misshapen Carmela, a woman of medicinal herbs and midwifery, simultaneously inspires respect, and yet fear and dark suspicion... what happens to all the babies